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"Eternal Vigilance Is the Price of Liberty"

APRIL 1949

VIRGINIANS FLOCKING TO POAU

A ringing affirmation that the ideals of Thomas Jefferson and James Madison are still very much alive in their home state was made at Franklin, Va., this month, when Dr. Glenn L. Archer, executive director of POAU, addressed overflow meetings of the Blackwater Baptist Association which attracted Virginians from all over the state, including points as distant as Norfolk, Emporia and Murfreesboro. Scores of new members joined POAU at the meetings, and signs were visible everywhere that the current drive to organize a Virginia chapter of POAU will soon be successful.

"American democracy is confronted by two deadly foes, communism and clerical fascism," Dr. Archer declared at the religious liberty rallies. "Both depend upon a closely guarded central control; both are dogmatic and unyielding; both use the individual as a tool to achieve the purposes of the rulers; and both seek the same prize which neither should ever win--world dominion."

Morning, afternoon and evening sessions were held in the Franklin Baptist Church, with the Rev. R. L. Gregory acting as host. The Rev. N. B. Habel, minister of the Boykins Baptist Church, presided over the mass meeting in the evening, with Methodist Minister W. L. Sturtevant, also of Boykins, making the offering. Mayor W. J. M. Holland, Jr., of Franklin, delivered an address of welcome.

Members of the local cooperating committee included: Rev. J. A. Vache, Franklin; L. O. Tyler, Branchville; Rev. C. T. Topping, Suffolk; Rev. T. N. Tombes, Ivor; Rev. W. F. Taylor, Murfreesboro, N. C.; James R. Stein, Jr., Franklin; Rev. O. E. Luttrell, Emporia; R. T. Lassiter, Sr., Boykins; Mrs. J. E. Bryant, Franklin; Rev. H. L. Foster, Holland; Rev. Jack Boyles, president, Blackwater Baptist Association; W. Hugh Powell, Jr., Boykins; Dr. Burton J. Ray, Franklin, farmer; H. M. Purviance, Boykins; Dr. S. H. Dodd, Boykins; J. Y. Mason, Boykins; Rev. Ben Riddle, Windsor; Rev. L. M. Kanipe, Courtland; James Blankenship, Wakefield, and others.

DIXON DECISION FREES NEW MEXICO SCHOOLS

A resounding victory for the cause of religious freedom has been scored by a citizens committee of the little town of Dixon, N. M., after months of litigation aimed at breaking the grip of Catholic sectarianism on the public school system of the state. District Judge E. T. Hensley, in a written decision enlarging on an earlier verbal decision, has eliminated 137 members of Catholic orders from the public payroll.

To Lydia C. Zellers, the Rev. Porfirio Romero, and Olive Bowen, plaintiffs in the suit; to attorney Harry L. Bigbee, of Santa Fe; and to alert citizens throughout the country who manifested their sympathy in concrete ways, free America owes a large vote of thanks for their unselfish, intelligent and ultimately successful efforts in this case. POAU, which enlisted the services of E. Hilton Jackson, distinguished constitutional lawyer of Washington, D. C., to strengthen the legal battery which conducted the suit, is proud of its participation in this crucial court action.

Judge Hensley's decision was a comprehensive
(Cont'd on Page 7)

CHRISTIAN GOAL IS UNIVERSAL LIBERTY, OXNAM DECLARES.

World-wide recognition of religious liberty can only be achieved through an unremitting struggle for freedom of conscience as "an absolute right." Bishop G. Bromley Oxnam told the conference of member churches of the World Council of Churches meeting in Evanston, Ill., recently.

"The World Council," Bishop Oxnam said, "stands for the right of every person to express his religious beliefs in worship, teaching and practice and to proclaim the implications of his beliefs for relationships in a social or political community; for the right of every person to associate with others and to organize with them for religious purposes.

(Cont'd on Page 3)

RABBI WISE REBUKES PRO-WAR HIERARCHY

Rabbi Stephen S. Wise, towering leader of American Judaism for half a century, became a target of attack by prominent Roman Catholic spokesmen because of a sermon he preached in his Free Synagogue on the day following his seventy-fifth birthday. He answered the attack in the lion-hearted manner for which he is famous.

Ten Catholic University professors assailed as "false and malicious" the Rabbi's statement that "the largest of Christian Churches is unequivocally for war." The statement was made by Dr. Wise during a talk on "The Melish Case and the Cause of Pulpit Freedom," in which he condemned the removal of Dr. John Howard Melish as rector of the Holy Trinity Protestant Episcopal Church in Brooklyn, N. Y., because of his son's activities on behalf of American-Soviet friendship. Dr. Wise recalled that he himself had refused to accept the rabbinate of Temple Emanu-El in 1907 because he would have been "subject to and under the control of the board of trustees of the congregation," and commended Dr. Melish for resisting similar control in his church.

Rabbi Wise, in replying to the blast of the Catholic educators, chided them for failing to obey the command, "Thou shalt not bear false witness against thy neighbor." He charged that they had ignored the following remarks in his sermon:

Position Misrepresented

"I know that the Soviet Union or command is all but unendurably trying and unforgivably provocative, particularly some of its intolerably disingenuous American disciples, but the alternative is the tragedy of tragedies. If the political and governmental leadership of our country were as resolved upon peace as it seems to be resolved upon war, American-Soviet friendship groups might be superfluous.

"I must be honest and recognize that if a Protestant minister of the standing of Dr. Melish and his devotion to world peace dared to support a son and assistant minister who had participated in a movement in Bulgaria today for better understanding between Eastern Europe and America, not only would his organization be disbanded at once, but he and his son would swiftly stand trial for a capital offense against Bulgaria."

Rabbi Wise said that he would stand by these statements as well as by his statement that "the largest of Christian Churches is unequivocally for war." "For fifty years in the pulpit," he continued, "I have not retreated before intimidation, nor shall I retreat now. The professors of the Catholic University cannot silence the free expression of opinion by impugning the motives of Americans whose convictions and views are a matter of public record."

MIDDLETOWN CATHOLICS SET TO 'KILL' SEX EDUCATION

Like the proverbial tail that wagged the dog, the Catholic Church in Middletown, N. Y., with a membership of about 30 percent of the community, is endeavoring with every resource at its command to prevent the use in the public junior high school of a sex-education film which has been approved by the Board of Education. The film, "Human Growth," is strongly endorsed by Mrs. Walter E. Deisseroth, president of the Central Council of Parent-Teacher Associations and the mother of two school-age boys, as well as by leading educators, doctors and psychologists.

The picture, produced by Eddie Albert, illustrates by means of drawings human sexual differences, menstruation, fertilization, fetal development and birth. Prevailing opinion in Middletown is that sex education is badly needed here to clear up what some parents call "fantastic misconceptions" about sex which circulate among the children. Only the Roman Catholic hierarchy has expressed opposition, and, in its usual thoroughgoing fashion, has organized the United Catholic Societies for the express purpose of blocking the wishes of the education board and of a majority in the community.

By Parents' Consent

According to the plan advocated by Mrs. Deisseroth, the film would be shown to children who received their parents' written permission to see it. A vote taken at a parent-teachers meeting approved the proposal by 328 to 116.

But in the eyes of Father George, of the Carmelite Order of Roman Catholics, the film is "dirty." He and his flock have set out to "kill" it, and they believe they have succeeded, Father George says. "We don't believe in just saving our own children from perversion," he adds, "but all kids, Protestants or Jewish." It matters not to Father George that the parents of the Protestant and Jewish children may differ with him on the meaning of "perversion" and on what is good and bad for their children. The Father knows better.

Meanwhile, in Tarrytown, N. Y., public officials have already hoisted the white flag of surrender to Catholic pressure groups. Herbert F. Johnson, superintendent of schools, announced that three lectures on sex education which had been given last year by a man and a woman physician to high school seniors, have been "postponed indefinitely" this year because of threat of a Catholic boycott.

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BULLETIN -- As we go to press, we have just received the sorrowful news of Rabbi Wise's death. His statement on "The Melish Case and the Cause of Pulpit Freedom" was his last public utterance.

BOWLES SUPPORTS 'NATION' AGAINST 'BIGOTRY' CHARGE

Governor Chester Bowles of Connecticut stuck to his guns in the face of Catholic insistence that he withdraw as co-chairman of the recent dinner forum of the Nation, distinguished weekly which has always been noted for its devotion to traditional American liberties. William O. Douglas, associate justice of the United States Supreme Court, was the guest of honor at the dinner, which was held in New York City.

Although the governor did not personally attend the dinner, he refused to withdraw his name from the list of sponsors and speakers, which also included United States Senators Hubert H. Humphrey and Frank P. Graham, authors Thomas Mann and Robert Sherwood, noted attorney Bartley C. Crum, UN General Assembly President Herbert V. Evatt and Israeli Foreign Minister Moshe Sharett. Bowles' press secretary, Joseph Lyford, pointed out that the Connecticut chief executive had never planned to be present at the affair, but that he had intended to authorize the use of his name in connection with it and saw no reason to back down from that intention.

An Old Grudge

The Norwalk Catholic Action Committee, the Danbury Council of the Knights of Columbus and the Catholic Transcript, official publication of the Hartford diocese, all made public protests against the Governor's associating himself with what they called a "blatantly and brutally anti-Catholic" magazine. Their action revealed that they were still smarting over the embarrassingly truthful series of articles on Roman Catholicism written for the Nation by Paul Blanshard over a year ago. The Catholic spokesmen were also irritated by the fact that Methodist Bishop G. Bromley Oxnam, whom they described as "a chronic signer of pro-Communist petitions," was a sponsor of the dinner. This assertion was challenged as a "smear" tactic by eight Methodist ministers in the Norwalk area, who declared that their concern for "religious cooperation and understanding, ... truth, brotherhood and tolerance," impelled them to object to the "bigotry and imputation" which the Catholic statement contained. "No one," they affirmed, "is more interested in truth nor more loyal to the best interests of religion and our country than our own bishop."

The Methodist ministers who signed the reply were the Rev. J. Russell Bales, Westport; the Rev. William Christy Craig, New Canaan; the Rev. Donald Wesley Emig, Rowayton; the Rev. Charles Wesley Lee, South Norwalk; Dr. George B. Tompkins, Springdale; Dr. Howard B. Warren, East Norwalk; the Rev. Oscar E. Weber, Cannondale; and the Rev. W. Wesley Williams, Norwalk.

OXNAM (Cont'd from Page 1)

"Religious liberty is an absolute right. It derives from the fact that man is a son of God. The State does not bestow this right. A bill of rights is but confirmatory of existing rights. The denial of religious liberty anywhere is the concern of men everywhere. Religious liberty is essential to the proclamation and extension of Christianity."

Stressing the idea that any church which seeks religious liberty for itself alone is negating the very meaning of the concept, the Methodist leader for the New York area called for "the honest proclamation and practice of religious liberty upon the part of all churches." This would mean, he explained, "religious freedom for Roman Catholics in Hungary, and also freedom for Protestants in Spain, Colombia, and the Argentine; as well as the repeal of all legislation everywhere that imposes disabilities upon any man anywhere because of his religion."

In his discussion of religious liberty, Bishop Oxnam came to grips with a world problem which vitally affects freedom of worship--the problem of hunger. Since hungry men cannot be free, he called upon the Christian Church to "bring pressure upon the Christian conscience to meet this challenge of man's respect for man." At the same time, he emphasized that the gospel of Christ is not identifiable with any economic system. Alluding to charges that the World Council is "leftist," the Bishop declared that they have been proved groundless "by the equally absurd and contradictory charge of the Bulgarian government that the council is a 'front' for American imperialism and Wall Street capitalism."

Ninety delegates from 29 American member churches attended the three-day conference, which was highlighted by a ceremony in which the Lord's Prayer was recited in the Greek, Korean, German, Phillipine, Japanese, Norwegian, Hindustani and Chinese tongues by students in Protestant seminaries of the Chicago area.

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Disestablishment of the Church of England was predicted recently by the Rt. Rev. Henry A. Wilson, Bishop of Chelmsford, England, in an article written for his diocesan bulletin.

While personally deploring the change, which he termed "almost a certainty in the not too distant future," Bishop Wilson admitted that "establishment is already a precarious survival from an age long since dead." (RNS)

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Mail to POAU should still be addressed to 1835 K Street, N.W., Washington, D. C., as we have not yet moved into our new headquarters on Massachusetts Avenue.

HIERARCHY AIMS TO DOMINATE OR KILL SOCIAL WELFARE AID

In 1924, defeat of a proposed constitutional amendment which would have curbed the use of child labor in industry represented a "triumph" for Cardinal O'Connell of Massachusetts and Cardinal Hayes of New York, who had termed the measure "The Youth Control Amendment." Today, Archbishop Cushing of Boston, Auxiliary Bishop James T. O'Dowd of San Francisco and Monsignor John O'Grady, secretary of the National Conference of Catholic Charities, are seeking a similar "triumph" in attempting to defeat child welfare and other social legislation which would go far to strengthen the American home for which the Catholic hierarchy professes such high regard.

Whether it be in the halls of Congress or of state legislatures, the hierarchy is lobbying for either the defeat of such legislation, or amendment of the bills in order to provide financial assistance to sectarian agencies. Archbishop Cushing has proclaimed, in his accustomed high-powered rhetoric, that the Truman administration's child welfare program would be "a dangerous step towards the slave state." He revealed his real concern, however, when he estimated that "...turning over of orphaned and needy children to the Government would mean the elimination of 60 to 75 per cent of our Catholic child-caring work in the United States. It would lead to further local programs...which would speedily lead to the death of free religious action and the growth of secularist, controlled action."

Seek Sectarian Aid

On the other hand, Monsignor O'Grady and his fellow Catholic lobbyists would welcome what they call "proper government stimulation" of welfare work by "strong voluntary groups"—in other words, grants of federal and state funds to Catholic agencies, which would administer the funds as they see fit. At the same time, three Catholic organizations—the National Catholic Welfare Conference, the National Conference of Catholic Charities and the Catholic Hospital Association—are pressing for the enactment of a generous federal appropriation measure which would provide government funds for the building and maintenance of private (Catholic) hospitals in "areas of need," as well as for the establishment of medical schools, medical students' scholarships and cash inducements to physicians to settle in "poor" areas.

The hue and cry raised by Catholic leaders against any form of welfare legislation which does not give grants to their Church tends to obscure the fact that such legislation is badly needed to prevent the break-up of many American homes. When Auxiliary Bishop O'Dowd of San Francisco warns California legislators against providing public nursery schools and child care centers, he says that he is concerned with protecting "the American home," but he is actually concerned with keeping

care of the young as completely as possible in the hands of the Church. Families which are denied these necessary public services when they need them are frequently set on the road to break-up by divorce or mental illness.

Spokesmen for many Protestant and Jewish charitable agencies realize the great general need, which can be met only in small part by their own agencies, and welcome the growth of public, non-sectarian services to fill the gap. One nationally known welfare worker, for instance, recently told a conference of the world's largest Jewish family agency that family counseling, now offered only by private agencies, should be made available "as a right to all who have need of it," and that "only government, with tax support, can offer a community-wide service in relation to needs which affect public safety, health education—or family life." She was Miss Frances Taussig, executive director of the Jewish Family Service, addressing its seventy-fifth anniversary conference. Her view is widely shared among professional social workers.

Strengthens Family

That the general effect of the so-called "relief" legislation which is under Catholic attack would be "to emphasize the keeping together of the family and to enable aged and handicapped individuals to have lives of their own outside the gray walls of institutions," has been pointed out by Malvina Lindsay in an article in the *Washington Post*. In reference to the increasing number of persons who are applying to social agencies for psychological help rather than for money, she has also pointed out that "Such help at the crucial moment might prevent divorce or even the mental breakdowns that are causing mental institutions to be overcrowded." All this, however, matters little to Roman Catholic priests like the Most Rev. Russell J. McVinney, Bishop of Providence, who recently declared:

"The Catholic Church above all people must have a voice in all bills before Congress today pertaining to social welfare."

REP. JACOBS, A ROMAN CATHOLIC, OPPOSES PAROCHIAL SCHOOL AID

Rep. Andrew Jacobs of Marion County, Ind., who was recently appointed to the House Committee on Education and Labor, is a resolute opponent of federal aid to parochial schools.

"I am a Roman Catholic," he says, "and my three children have been educated in parochial schools. But I do not believe that church schools should get a single cent of tax money. I am even against carrying the pupils in school buses paid for by taxpayers.... To my mind, that violates the principles of separation of church and state."

'COMMUNISTIC PATTERN' SEEN IN CATHOLIC PRESSURE

Francis Cardinal Spellman, Roman Catholic archbishop of New York, greeted a recent invitation from the Community Church of New York City to participate in its Sunday forum with a stony silence. Donald Harrington, associate minister of the church, issued the invitation in order to give Catholic spokesmen an opportunity to reply to his earlier talk on the subject, "Does Roman Catholicism Threaten Our Liberties?" The Archbishop's silence was eloquent, and said more plainly than words, "The hierarchy is not anxious to enter into any free discussion of this subject."

In his sermon, Harrington, who is slated to succeed Dr. John Haynes Holmes as pastor next November, indicated that he was probing the Catholic "threat" in response to numerous requests from his congregation, although he well knew that any sober examination of the question would be met with loose charges of "fanaticism and anti-Catholicism." On the basis of his inquiry, he came to the following conclusions:

The Catholic Church is following "a communistic pattern of pressure that might become a real threat to American democracy should its power be allowed to grow."

Obedience Emphasized

In predominantly Catholic countries like Spain, "it is clear that the Roman Catholic Church demands the right of freedom for itself alone. It offers only de facto recognition to minorities." "In this respect, what the Catholic hierarchy does is much akin to what Communists do. They urge tolerance and freedom only until they are in a position to end that tolerance and freedom."

"The goal of the Catholic Church in this country, as evidenced by numerous expressions of doctrine, is to induce all Catholics to function primarily as Catholics, and eventually, to enroll every American in the Catholic Church."

"In a democracy, everyone is supposed to think for himself. But the virtue of obedience makes a 'good Catholic' and this attitude of submissiveness itself constitutes something of a threat. It leaves Catholics open to dictatorship."

"Furthermore, the time has come to decide whether it is desirable to live alongside what is best termed 'the parochial feeling,' a separativeness that is inculcated by Catholic schools. It seems to create antagonism and as the church grows there will be fear from the outside. We are going to have real problems."

Activities of the Catholic Legion of Decency, by exercising a dictatorial censorship, are denying

non-Catholics information they are entitled to have. "I warn that the resistance and resentment of non-Catholics is inevitable. And resentment will grow in connection with attempts to censor news about birth control and attempts to block divorce legislation."

"Protestants should unite and remain vigilant in their refusal to condone Catholic bigotry and intolerance. We ought to protect and expand our public schools, insist on the maintenance of adequate parochial schools and resist censorship and pressure by boycott."

One repercussion of Harrington's forthright talk was felt almost immediately. Arthur Bliss Lane, former U. S. Ambassador to Poland and one of the most extreme advocates of a "get-tough" policy towards Russia, wired a cancellation of an address he was to deliver at the Community Church on the Sunday following Harrington's address. "Your remarks," Lane told the young minister, "can only result in serving the Communist cause."

CANADIAN-VATICAN TIE-UP FOUGHT

Efforts to secure the appointment of a Canadian ambassador to the Vatican have aroused growing opposition among Protestant leaders, a recent letter to Prime Minister Louis St. Laurent from the Rt. Rev. C. Ritchie Bell reveals.

Rev. Bell, moderator of the Presbyterian Church in Canada, wrote:

"We support the creation of such posts as might provide a maximum of strength to the countries which recognize the social implications of western Christianity.

"However, any move to appoint an ambassador from Canada to the Vatican would be interpreted by a large number of members and adherents of the Church of which I am moderator as an overt act to line up another largely Protestant country behind the anti-Communist crusade of the Vatican."

Should the Vatican succeed in fomenting the desired holy war, Dr. Bell emphasized, the inevitable result would be "armed conflict on a scale that would threaten the very existence of civilization. This suspicion has been deepened by recent events and we already detect in the circles that we know best a hardening of attitude toward any such eventuality."

Copies of the letter were sent to all political leaders in the House of Commons.

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Under the leadership of Albert Levitt, prominent attorney, steps are being taken to organize a California POAU chapter.

K. C. BLOCKS APPOINTMENT OF LIBERAL N.Y. EDUCATOR

Queens College, one of the four municipal colleges of the City of New York, is without a president today, but one thing is certain--Bryn J. Hovde, most eminently qualified of the educators who were being considered by the city's Board of Higher Education for the post, will not be appointed.

Because he is president of the New School for Social Research, which advertises its "contempt of dogma," Dr. Hovde aroused the frenzied opposition of the Knights of Columbus and allied groups. So loud did the remonstrances against the undogmatic Dr. Hovde become that Mayor O'Dwyer was moved to intervene with the deliberations of the board, which normally guards its independence jealously.

In this extraordinary situation, the board sought a way to ease the tension, so that it might be able to announce its decision in an atmosphere of less passion. A completely unprecedented public hearing was called, the first in the history of the board. Representatives of forty-four organizations and many individuals were on hand to voice their opinions. Among those urging the board to act in its traditional, independent manner were Robert P. Patterson, former Secretary of War; Leo Cherne, vice-president of Freedom House; Dr. Robert Searle, representing the Protestant Council of New York City; Rabbi Emanuel Rackman, of the Long Island Division of the National Jewish Congress; Adolph A. Berle, Jr., representing the Liberal Party; and Bethuel M. Webster, judiciary committee chairman of the New York City Bar Association.

Dogmatist Wanted

The basic motivation for the opposition to Dr. Hovde was starkly revealed by John F. X. Brown, speaking for the Knights of Columbus in Queens, who declared that the youth of Queens should not be taught by "a man who has contempt for dogma."

After personally intervening to force the board to hold what amounted to a pelbiscite on the selection of a college president, Mayor O'Dwyer, realizing that he had overreached himself, made a lame apology for the action, saying, "You have no conception of the pressure that will be placed on me or any other Mayor, by the people who do not understand clearly that the Mayor should not, and must not, interfere."

Subsequently, Dr. Hovde withdrew his name from consideration for the post in a letter which said: "In the matter of Queens College, I have been the center of far too much public controversy, very unpleasant to my family and me and bad for the college if I should be elected by your honorable body.

"This was true in part even before Mayor O'Dwyer

intervened. I was on the point then of withdrawing as you know. That intervention raised a most important issue in public education, however, and convinced me that I must remain in the field." The Mayor's disavowal of any intention to curb the board's independence, Dr. Hovde said, changed the situation enough to enable him to withdraw.

Opponents of Dr. Hovde had demanded the appointment of Dr. Margaret V. Kiely, who has been acting president of Queens College since the retirement of the previous president. Although Dr. Kiely has not withdrawn from the "contest", it is unlikely that she will be appointed.

In the meantime, Queens College is without a president.

POPE 'GETS ALONG' WITH ITALIAN REDS

Everywhere that famed reporter John Gunther went during a recent trip through Italy, he asked a simple question: "How can an Italian be a Catholic and a Communist at the same time? Because, obviously, a great many Italians are both. Italy is overwhelmingly Catholic. And the Italian Communist party is the largest in the world outside Russia, with 2,250,000 enrolled members."

In an article published in the New York Herald Tribune, Gunther reveals that he did not receive any satisfactory answer, but he goes on to probe the intriguing question shrewdly. From Gunther's article we gather that the Church in Italy has been wary of any direct conflict with Communism simply because the extreme poverty of the country provides fertile soil for that supposedly antithetical Marxian religion, and the Church does not court defeat in any precipitate ideological struggle.

"In fact," writes Gunther, "the Vatican maintains perfectly correct relations with individual Communists, and so far as I know, no important Italian Communist has ever been excommunicated...." The behavior of the Vatican in relation to Italian Communism, as described in this article, contrasts sharply with the behavior of the Vatican in relation to Hungarian Communism. The 1,900,000 unemployed in the boot-shaped country effectively intimidate the Pope and forestall any denunciations he might otherwise make of the Italian devotees of Stalin.

Commenting on American aid, Gunther says: "Bread alone is not the full answer... I do not know what the full answer is, except that it lies in the realm of education and ideas, as well as material assistance." A large part of the difficulty, he adds, is caused by "the inadequacy of a system of education that militates against the free play of thought which should be the best defense against communism equally for a person, a community or a nation." That system of education is a Catholic system. If the Italian people are confused, it is because both Roman Catholicism and Communism have certain totalitarian characteristics in common.

PAPAL INTERVENTION SOUGHT IN BOSTON COLLEGE DISPUTE

Charges of "heresy" and "bigotry" are being hurled back and forth at Boston College following the announcement by four teachers that they are carrying their feud with the Very Rev. William L. Keleher, president of the college, to the Pope in Rome for his "decision." Invoking the most terrible threat of which devout Catholics can conceive, the four rebellious instructors warned Father Keleher that "the world is going to hear some thunder from the chair of Peter very soon to destroy the heresy of liberalism the way Pope Pius X destroyed the heresy of modernism."

Father Keleher's accusers are Fakhri Maluf, assistant professor of philosophy; James R. Walsh, instructor of philosophy; Charles Ewaskie, assistant professor of physics; and David D. Supple, teacher of German at the high school attached to the college. Maluf, Walsh and Ewaskie have been discharged by Father Keleher for persisting in teaching what he deemed "erroneous" doctrine after they had been "cautioned" by their college superiors "to stay within their own field and leave theology to those who were adequately and competently prepared." Supple, the high school teacher, has not been dismissed at this writing, but his case is under review by the Rev. James Kelley, S. J., president of Boston college High School.

'Catholic Sentiments'

The four lay teachers, in a letter to the Provincial of the Jesuit Order in New England, attacked the college administration for teaching, "both implicitly and explicitly,

"(1) That there may be salvation outside the Catholic Church;

"(2) That a man may be saved without admitting the Roman Catholic Church to be supreme among all churches;

"(3) That a man may be saved without submission to the Pope."

The zealous four also claimed to have received assurances from the Vatican that "this doctrinal issue has at the command of His Holiness already been placed before the Supreme Congregation of the Holy Office for consideration and attention," and that "His Holiness has pleasure in assuring the signatories that His Holiness appreciates the Catholic sentiments which prompted their gesture and cordially imparts to them his paternal apostolic blessing."

If it is true, as the complaining instructors assert, that Father Keleher does not consign all persons outside the Catholic pale to certain perdition, then POAU commends him for the limited advance he has made over the Dark Ages doctrine adhered to by his critics.

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NEW MEXICO (Cont'd from Page 1)

one; under it, the following abuses are prohibited:

Renting, leasing or acquiring by local or state school boards of any space for public school classes not under the absolute control of the state.

Free state bus transportation for students in parochial schools.

Purchase of textbooks for parochial schools and purchase of books especially for Roman Catholic schools.

Teaching of sectarian doctrine in any tax-supported school.

Holding of public school classes in rooms where religious or sectarian symbols are displayed.

Payment of persons teaching sectarian doctrines.

The transition from the existing Church-monopoly of the schools to a democratic system is going to be somewhat painful for the New Mexican authorities, because they had allowed themselves to be so thoroughly yoked by the parochial system. Even now, some officials are pleading "poverty" as an excuse for not building public schools or for neglecting maintenance of existing public facilities. They would prefer to have the wealthy Church continue to usurp the function of the "poor" state. Continued vigilance may be necessary to ensure that Judge Hensley's orders are carried out in their full intent.

SCHOOL REFORM IN PORTUGAL BLOCKED

An educational reform bill was emasculated by the Portuguese national assembly recently as the result of a popular clamor stirred up by the Catholic Church.

In place of a provision which would have required teaching clergy to obtain normal professorial diplomas before being permitted to teach literature, science or other specialized subjects, the assembly substituted a provision stipulating that any priest who wishes to teach must have a "sound recommendation" from his superiors.

Also rejected by the assembly was a clause subjecting church schools to state inspection in regard to their teaching, sanitation and hygienic conditions. It was pointed out that seminaries are expressly exempt from state inspection by reason of the Vatican-Portugal concordat signed in 1940.

Prior to the assembly action, parents had been urged by religious schools to send letters and telegrams opposing any change in the conduct of the church schools. (RNS)

A REMINDER--Those who have been with POAU from the early days of its organization can well be proud of the progress which our lustily growing infant has made in its first year of existence. In order to continue their effective support, annual members should renew their memberships now.

CIVIL LIBERTIES UNION CONDEMNS RELEASED-TIME

The teaching of "the principles of brotherhood, ethics and good human relations in the public schools" was advocated by the American Civil Liberties Union at its annual national conference recently held in New York, at the same time that the "released-time" system and other violations of church-state separation were vigorously condemned. Three hundred delegates from twelve states unanimously concurred in the resolutions.

A Civil Liberties Quarterly editorial, written by Dr. John Haynes Holmes, chairman of the Union's board of directors and minister of the Community Church of New York, was distributed to members of a section meeting on Religion in the Public Schools. It characterized as "shameful and dangerous" the use by churches of "compulsory attendance laws to provide students for sectarian instruction." Dr. Holmes cited "a growing body of testimony to show that (released time) is not working at all, except to the injury of all interests concerned," and exhorted the churches to abandon this will-o'-the-wisp by seizing "a wide open opportunity" to rear a new generation in religion, "provided they are intelligent, free, united in the moral aspect of their faith, and above all else, alive."

Bring Issue into Open

Vinal H. Tibbetts, a member of the ACLU's Academic Freedom Committee, called for a settlement on "the total issue of religion in the public schools," and urged that it be "fought out in the open rather than have the principle of separation of church and state eaten away fragment by fragment as is being threatened today."

A panel member, Kenneth Greenawalt, New York attorney, said that the Catholic Church is not the only group agitating for public funds to aid religious institutions. He accused "many sectarian groups" of pushing their interests to secure favors from state and local governments.

Mr. Greenawalt went on to say that the released-time system was creating "a babel of religious tongues in our schools," and is gradually encroaching on "this great principle of separation of church and state." (RNS)

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CATHOLIC DIVORCE RATE UP--SEEK 'SECULAR' SCAPEGOAT

The American system of free public education was made the scapegoat for our high rate of divorce by the Buffalo, N. Y., Diocese of the Roman Catholic church in a statement recently.

Father T. Louis Langley, a secretary of the Matrimonial Tribunal of the Diocese, declared that "The young married couples who are having so many marital difficulties today are the products of our public school education system which divorces religion from life."

It did not seem to occur to Father Langley that an increasing divorce rate among Catholics may more justly be interpreted as an indictment of the Church than of the public school system. Neither did he take into consideration important factors in divorce which have been cited by Paul Blanshard, writer, minister and former New York City official, in a comprehensive series of articles. One of these factors, which can be laid directly at the door of the Catholic Church, is the factor of excessive child-bearing which wears out many Catholic mothers prematurely. A second factor, also fostered by the teachings of the Catholic Church, is the factor of unnatural restraints self-imposed by those Catholic couples who wish to keep their families small, with resulting sexual maladjustments.

For a full understanding of the Church-State controversy in all its ramifications, a reading of Dr. J. M. Dawson's book, "Separate Church and State Now," is essential. Emphasizing the problem in terms of American Constitutional democracy, Dr. Dawson shows how religious groups may live in amity. To every contributor of \$5.00 or more, POAU will send a copy of this timely book.

RELIGIOUS TEST FOR JUDGES ADVOCATED

Appointment of Supreme Court justices on a religious basis was advocated by John Bracken, legal secretary of the Third U. S. Circuit Court in an address delivered before the Catholic Forum meeting recently in York, Pa.

According to the Gazette and Daily of that city, Bracken said "that since Catholics constitute one-fourth of the country's population, they should be entitled to one-ninth representation on the high court."

He told his audience, convened in the William Penn Senior High School Auditorium, that when the next United States Supreme Court vacancy occurs Catholics should put pressure on for the appointment of a member of their faith.

"Just a little nudge to Harry at the time should do it," he remarked.